



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the paramount claims of his own field. The situation in Africa, east, west, north, south, is "urgent." China offers "an unparalleled opportunity." India cries aloud for a "prompt, aggressive" evangelization. Forty millions of people in neglected South America are waiting for the gospel. Wherever, in a broad survey of the non-Christian world, one turns his eyes the fields appear ripe for the harvest. To the great congregations of serious-minded and eager young men and women gathered at Rochester these must have been heart-stirring appeals. There are not wanting besides noteworthy addresses which deal with larger aspects of the question, as that of Mr. Bryce upon the "Responsibilities of Christian Nations toward the Backward Races," of Dr. E. C. Moore upon the "Increasing Demand of the Orient upon the Colleges of the Occident"; and the usual conference of theological students and professors discussed the study of missions and the training of missionary candidates. There was not the insistence upon the study of comparative religion as essential to the preparation of candidates which was heard repeatedly at the Edinburgh Conference. Dr. Knox alone speaks plainly and directly upon this question. Dr. Zwemer, it is true, advocates an acquaintance with "the character and present attitude of the non-Christian religions and philosophies," but he appears to regard with suspicion "the science of comparative religion" as though it were necessarily derogatory to the supremacy of the Christian religion. It hardly needs to be said that the Convention did not close without the inevitable explanation and defense of the Volunteer Watchword.

A. K. PARKER

THE UNIVERSITY OF CHICAGO

### BRIEF MENTION

#### OLD TESTAMENT

GUNKEL, H. *Genesis übersetzt und erklärt.* Dritte neugearbeitete Auflage, mit ausführlichen Registern von Paul Schorlemmer. [Handkommentar zum Alten Testament.] Göttingen: Vandenhoeck und Ruprecht, 1910. ciii + 510 pages. M. 11.

This is the only commentary in this series besides the one on the Book of Psalms which has as yet attained a third edition. This fact is conclusive evidence of its popularity among scholars and of its value. In the recently published volume on Genesis in the International Critical Commentary Dr. Skinner recognizes the importance of Gunkel's contribution in these words, "Every student must have felt that Gunkel's work, with its aesthetic appreciation of the genius of the narratives, its wider historical horizons, and its illuminating use of mythological and folk-lore parallels, has breathed a new spirit into the investigation of Genesis, whose influence

no writer on the subject can hope or wish to escape." Gunkel himself declares this third edition to be a new book and emphasizes the fact that a much more extended use has been made of folk-lore and legend in the interpretation. In this new edition Gunkel reckons with the metrical criticism of Sievers and finds it wanting when applied to Genesis at least. He also rejects the new analysis and interpretation of the Genesis stories proposed by Eerdmans. The Pan-Babylonian school meets with little more favor at our author's hands. Hence the general position of the commentary remains unchanged in this new form; the new material for the most part does but reinforce the author's earlier conclusions. Yet there are changes of attitude on some questions. For example, the favorable opinion regarding the existence of Winckler's Arabian Muṣri found in the earlier edition has here given place to a distinctly skeptical state of mind. The view first presented that the story of Jacob at Bethel was of cosmological significance in that Bethel was thought of as the center of the world, located directly under the zenith, and therefore as the place whence easy access might be had to the temple of deity in the heavens, is here abandoned. The new revision has made the work more useful than ever to the student of Genesis.

KAUTZSCH, E. *Die Heilige Schrift des Alten Testaments* in Verbindung mit Prof. BUDDE *et al.*, übersetzt und herausgegeben. Dritte, völlig neu gearbeitete, mit Einleitungen und Erklärungen zu den einzelnen Büchern versehene Auflage. Lieferungen 16-21. 384 pages. M. 1.60.

The second volume of this great work is now well under way. To these parts Kautzsch himself contributed Psalms, Jonah, Nahum, and Ruth; Guthe is responsible for Hosea, Amos, Micah, and Habakkuk; Marti did the work on Joel, Obadiah, Zechariah, and Ma'lachi; Rothstein interprets Zephaniah; Löhr cares for Lamentations; Budde for the Song of Songs; and Steuernagel was given charge of Proverbs and Job. Naturally where so many minds are at work there will be some variety in the output. But the work of the general editor in selecting his assistants and in supervising their labors has been well done and the unity of the results is consequently far more striking than the variety. With each edition the book has become more liberal in spirit, thus faithfully reflecting the progress of modern scholarship. The positions of the various contributors with reference to the books assigned to them are in most cases already known by reason of the fact that they have published commentaries on these books before. Steuernagel's judgment concerning Job is that with the exception of occasional glosses there is no reason for regarding as later additions any other sections than chaps. 28 and 32-37, viz., the Praise of Wisdom and the Elihu Speeches. He finds the most suitable date for the origin of the book to be shortly after Alexander's invasion of Asia, viz., about 300 B.C. The Book of Proverbs is placed by him in its final form about 250 B.C. The individual collections of which the book is composed are assigned to the fourth century and the first half of the third century B.C.

JASTROW, MORRIS, JR. *Die Religion Babyloniens und Assyriens*. 15. Lieferung. Giessen: Töpelmann, 1910. 545-624 pages. M. 1.50.

Jastrow's great work is now near completion. The present instalment contains a section of chap. xx which is devoted to the Babylonian ideas regarding signs and omens and their interpretation. The treatment of this subject, as of all others, is

much more extended in this German work than it was in the original English form. The additions and modifications are so many and great as to render this edition in large measure a new work; it is by no means a mere translation. The thorough working-over of the subject which is involved in the preparation of this German revision makes the progress of publication somewhat slow; but this is one of the things well worth waiting for.

*Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt* von H. GRESSMANN, H. GUNKEL, M. HALLER, H. SCHMIDT, W. STÄRK, UND P. VOLZ. Lieferungen 3-7. Göttingen: Vandenhoeck und Ruprecht, 1910. 690 pp. M. 4.32.

The parts of this work appear in rapid succession. The ones before us complete the presentation of the oldest historical writings and prophecy of Israel, closing with the Book of Hosea. They give us also the text of the Pentateuch as far as Gen., chap. 6. To this text of Genesis is prefixed an introduction to the Pentateuch and a special introduction to the legends of Genesis by Gunkel, of Giessen. We are also given a section of the portion to be devoted to the lyrical literature of the Old Testament. This is edited by Stärk, of Jena. Gressmann, of Berlin, is responsible for the translation and editing of the historical material and the brief introduction that precedes this section. The introductions and comments furnished in this series are of especial value for the general public of Germany. The decision of the editors to eliminate the less valuable portions of the text will also contribute to the success of the enterprise with the general public.

*Die Heilige Schrift des Alten Testaments in Verbindung mit Professoren BUDDE, GUTHÉ, HÖLSCHER, HOLZINGER, KAMPHAUSEN, KITTEL, LÖHR, MARTI, ROTHSTEIN, und STEUERNAGEL, übersetzt und herausgegeben von E. KAUTZSCH. Dritte, völlig neu gearbeitete, mit Einleitungen und Erklärungen zu den einzelnen Büchern versehene Auflage. Lieferungen 18-25.* Tübingen: Mohr, 1910. 437 pp. M. 5.60.

These parts contain the completion of the Book of Psalms, and also the books of Proverbs, Job, Song of Songs, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles together with the *Beilagen*. These are distributed among the editors as follows: to Budde, Song of Songs and Ecclesiastes; to Hölscher, Ezra and Nehemiah; to Löhr, Lamentations; to Marti, Daniel; to Steuernagel, Proverbs, Job, Esther; to Kautzsch, Psalms, Ruth, and the introduction to Chronicles, with the first two chapters of the text. At this point, death overtook Dr. Kautzsch and the remainder of the work on Chronicles was undertaken by Rothstein, who has also revised the *Beilagen*. The whole work is now finished and, as the last enterprise to engage the attention of Professor Kautzsch who founded it and saw it through three editions, it possesses a special interest. The work has been exceedingly well done and the high level upon which it has been carried through speaks volumes for the character and extent of the German public to which a work of this sort would naturally appeal. The latest conclusions of scholarship find free course here. It is to be hoped that under successive editors the work may go on from age to age and maintain the standard of excellence stamped upon it by its founder. The total

cost of the work as a whole is M. 20, or bound M. 24. There will shortly appear an Index volume which will make the work much more serviceable.

STRACK, H. L. *Sanhedrin-Makkoth. Die Misnatraklate über Strafrecht und Gerichtsverfahren, nach Handschriften und alten Drucken herausgegeben, übersetzt und erläutert.* [Schriften des Institutum Judaicum in Berlin, No. 38.] Leipzig: Hinrichs, 1910. 116 pages. M. 2.40.

HÖLSCHER, G. *Sanhedrin und Makkot. Die Mischnattractate "Sanhedrin" und "Makkot" ins Deutsche übersetzt und unter besonderer Berücksichtigung des Verhältnisses zum Neuen Testament mit Anmerkungen versehen.* [Ausgewählte Mischnattractate in deutscher Uebersetzung unter Mitwirkung von Professoren Beer, Hölscher, Kahle, Krüger, und Rothstein herausgegeben von Paul Fiebig.] Tübingen: Mohr, 1910. viii+148 pages. M. 3.80.

The two foregoing brochures concern themselves with the same subject. Strack gives a critically constituted edition of the Hebrew text of the two tracts of the Mishnah containing the laws regarding legal trials and punishments. The text is accompanied by a literal translation, a vocabulary of the words either not occurring in the Old Testament or found only a few times or having a different significance here, and a brief critical introduction dealing chiefly with the manuscripts upon which Strack based his text.

Hölscher does not print the Hebrew text, but devotes the space thus saved to an introduction, forty pages in length, and to a large number of critical and explanatory footnotes accompanying his translation. In addition to this, the translation differentiates by means of italic type between the early and late elements in the text of the two treatises, which were originally one.

The purpose of these brochures is to make the contents of these treatises accessible to students. They are of importance not only for the history of Judaism but also for the light they shed upon Jewish legal procedure in New Testament times. The work of the editors and translators is of the highest character and deserves hearty appreciation from all scholars.

REICHERT, LIC. O. *D. Martin Luther's Deutsche Bibel.* [Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart. IV. Reihe, 13. Heft. Herausgegeben von D. Theol. Friedrich Michael Schiele.] Tübingen: Mohr (Paul Siebeck), 1910. 44 pages. M. 0.50.

Luther's equipment for his great translation which we call "Luther's Bible" will always be a matter of dispute. Certain it is that he made extensive use of the Vulgate as current in his day. It is now known that he had at hand in Germany seventy-two independent Bibles or parts of Bibles. There were eighteen prints of the whole Bible; one print of the Old Testament; thirty-one prints of individual books of the Bible. There were two hundred and two manuscripts. Professor Walther of Rostock estimates that there were printed before Luther's day in German at least ten thousand Bibles and parts of Bibles, and that he had available three thousand six hundred manuscripts. Luther's linguistic preparation is somewhat wrapped in obscurity. But the faithfulness of his translations, both out of Hebrew

and Greek, shows that he was not a novice, but that he got right into the life of the languages. The second part of this brochure deals with the revisions which were made by Luther and his helpers, especially between 1539 and 1541. This popular little discussion gives a fascinating glimpse into one of the chief epochs of modern Bible translation.

SCHMIDT, N. *The Messages of the Poets: The Books of Job and Canticles and Some Minor Poems in the Old Testament, with Introductions, Metrical Translations, and Paraphrases.* [The Messages of the Bible, edited by F. K. Sanders and C. F. Kent: Vol. VII.] New York: Scribner, 1911. xxiv+415 pages. \$1.25.

From some points of view this is the most satisfactory volume that has appeared in this useful series. There is more evidence of scholarship here, more independence and vigor of thought, and greater freshness than have been evidenced by preceding volumes. On the other hand, the translation of Job in its attempt to carry over into English the meter of the original poem, has totally missed the dignity, majesty, and beauty that should characterize the rendering of so great a piece of literature. The translation of Canticles is very much more fortunate in this respect; it accords well with the nature of the songs. The introduction to the volume in general and to Job in particular, covering 111 pages in all, is an admirable piece of work. The bibliography is very full, covering 24 pages and including books in Latin, French, German, Dutch, Italian, Swedish, and Spanish, both ancient and modern; its value for the public in general, for whom this series is intended, is open to question. The critical standpoint of the book is that of the advanced wing of Old Testament interpreters. The Elihu-speeches, the praise of Wisdom, and the Jehovah-speeches are all made later additions to the Job poem; and the Song of Songs is declared to be neither a drama, nor an epithalamium, but a collection of songs such as were sung by Hebrew men and maidens in their efforts to express the great love of their lives.

WIENER, HAROLD M. *The Origin of the Pentateuch.* Oberlin, Ohio. Bibliotheca Sacra, 1910. 152 pages.

The author is a Jewish barrister of London and has the faculty of enlarging a minor detail to a plausible argument. The book is partial in treatment and judgment, lacking scientific methods and the historic spirit. The author finds no difficulty in accepting the reading of some isolated and probably inferior manuscript if it accords with a view he is elaborating. No critic would use a text after his sovereign fashion. Words, lines, or sentences are removed as glosses or changed in content at pleasure. The volume will appeal to those who are seeking possibilities for retaining the traditional authorship and unity of the Pentateuch.

CORNELY, R. *Historicae et criticae introductionis in libros sacros compendium.* Paris: Lethielleux, 1909. 712 pages.

CORNELY, R. *Commentarius in Librum Sapientiae.* Paris: Lethielleux, 1910. 614 pages.

KNABENBAUER, I. *Commentarius in Proverbia.* Paris: Lethielleux, 1910. 269 pages.

The new theological literature of catholic scholarship is intended to furnish an apologetic for the ancient faith to modern thought. The "Biblical Commission"

was founded in order that the church through her scholars might give guidance in all that concerns Scripture to those who look to her for the same. The intellectual movement thus stimulated has produced a literature, significant alike for the constructive and destructive forces which are seen to be at work. Several volumes are at hand from the labors of R. Cornely and associates of the Jesuits in Paris. The author (or authors) of these works is positive in treatment and, though his opinions are stated with modesty, yet one cannot but feel that he is conscious of a security which comes from resting on some authority back of him. The volume *Historicae et criticae introductionis in V.T. libros sacros compendium* contains the usual discussions on the canon, text, versions, and authorship. A statement on the apocryphal literature from the viewpoint of the church adds interest to this section. The traditional views are maintained on the basis of appeal to the church councils, fathers, and rabbinical sources. In *Commentarius in librum sapientiae* and *Commentarius in proverbia* we have more frequent appeal to modern authorities. This is in matters pertaining to literary form and text where a degree of liberty seems to be enjoyed, but the general interpretation remains that of the church. The volumes are prepared with extreme care and great labor and nothing is to be desired save more freedom in interpretation.

EERDMANS, B. D. *Alttestamentliche Studien*. III, Das Buch Exodus. Giessen: Töpelmann, 1910. 147 pages. M. 4.

The first Part of Eerdmans' *Studien* was reviewed in this Journal, October, 1908, 637 ff., and Part II in January, 1909, 100 ff. Both of those reviews set forth with sufficient detail the theories and methods of the author, and their defects. Part III, on the Book of Exodus, follows the same general lines as the Part on Genesis. Exodus is a collection of documents, but the key to its solution is not found in the documentary theory. Chaps. 1-11 constitute the continuation of the assumed Jacob-recension of Genesis. In Exodus, chap. 12, the thread is lost. But here the story follows another track and concludes what has been introduced in the preceding eleven chapters on the Plagues in Egypt. These chapters presuppose earlier basal material which was neither theological nor political. Before the promulgation of Deuteronomy this narrative was expanded; even before Jahvistic priests began to explain as historical the old yearly feasts of the Hebrews. Exodus, chap. 12, originally knew nothing of the connection of the Passover with the Exodus. This part was probably not written later than 650 B.C., because after that date Deuteronomic ideas prevailed. In post-exilic times several chapters of the Sinai story were incorporated in the book. The description of the sanctuary was an expansion of a pre-exilic narrative, now seen in Exod., chaps. 25-29 and 35-39. The contents of the tables of stone were also inserted in the Sinai story. Later the Decalogue was taken up, in order to harmonize it in some degree with the Deuteronomic version. In Exod., chaps. 12 and 20, references to post-exilic customs and individual laws were taken up (e.g., Exod. 12:15-20, 43-50; 29:27 ff., 38-41a). The description of the sanctuary cannot be attributed to the first decades of post-exilic times. This insertion must have taken place after the writing of Exod. 34:11-28; for this chapter presupposes the post-exilic calendar, and the separation of the words of the Covenant and the Book of the Covenant (*Mishpatim*).

Eerdmans' methods here are identical with those found in Part II and reveal the same arbitrary manner in the handling of the text.

**BAUER, LEONARD.** *Das Palästinische Arabisch, die Dialekte des Städters und des Fellachen.* Leipzig: Hinrichs, 1910. viii+256 pages. M. 6.

This second edition of Bauer's book is by far the best work on the subject. Although primarily intended for those who desire to learn the Arabic dialects spoken today in Palestine, the book is especially valuable for the student of comparative Semitic grammar. It is in these living dialects that he is able to trace processes of development or decay which throw light upon many an obscure form in those dialects, Hebrew, Assyrian, etc., which have long since ceased to be spoken. It is to be hoped that the *Wörterbuch* which the author has promised will not be long in appearing.

#### NEW TESTAMENT AND ALLIED SUBJECTS

**SCHERMANN, THEODOR.** *Der Liturgische Papyrus von Dér Balyzeh.* [Texte und Untersuchungen, XXXVI, 1b.] Leipzig: Hinrichs, 1910. 45 pages. M. 1.50.

This new treatment sheds very welcome additional light on the three leaves of a Greek *Liturgical Papyrus from Dér Balyzeh* which were already known to us in the edition of P. de Puniet (*Fragments inédits d'une liturgie égyptienne écrits sur papyrus*. Report of the nineteenth Eucharistic Congress, held at Westminster from September 9 to 13, 1908. With 14 illustrations. London, 1909, 367-401). These leaves which are in the Bodleian Library at Oxford were accessible to de Puniet only in photographic reproductions. Hence he was not able to determine with any certainty their order or unity. Schermann shows clearly (by noting the direction of the fibers in the papyrus) that, in the edition of de Puniet, the recto and verso were interchanged in the case of two leaves (the first and third in the order of de Puniet). He further shows that de Puniet's second leaf should be number three, because it has a seal indicating the conclusion of the liturgy. The similarity of the script shows that the leaves belong together. The liturgy contains, first a prayer of adoration (first leaf recto), secondly a prayer of thanks (first leaf verso), thirdly the words accompanying the administration of the Lord's Supper (second leaf, recto and verso), fourthly a prayer for the proper fruits of the Communion (third leaf recto), and fifthly as a conclusion the recitation of the Symbol: "I believe in God Father Almighty and in his only-begotten Son our Lord Jesus Christ and in the Holy Spirit and in resurrection of flesh and Holy Catholic church." This papyrus is dated with considerable certainty as early as the third century, perhaps even at the end of the second century.

An occasional misprint is noticeable (e.g., Redpeath for Redpath, note 1, p. 25). But in general the work is carefully and thoroughly done. The comparisons with other early liturgies and parallel texts, especially with the Serapion liturgy, make this an indispensable edition for the study of this papyrus which had proved itself to be one of the fundamental documents in the history of liturgy.

**BRÜCKNER, MARTIN.** *Das fünfte Evangelium (Das heilige Land).* [Religionsgeschichtliche Volksbücher, I, 21.] Tübingen: Mohr, 1910. 43 pages. M. 3.50.

Renan<sup>1</sup> once spoke of the Holy Land as a "fifth gospel." Dr. Brückner who, in 1908, spent three months in Palestine gathering what light he could on the gospels

<sup>1</sup> *Vie de Jésus*<sup>19</sup> (ed. Lévy), Introd., p. xcix: "J'eus devant les yeux un cinquième Evangile, lacré mais lisible encore."

from a first-hand acquaintance with the country and its manners, has given in popular form the result of his study. The book will prove very useful and practical, because it presents such a number of illustrative facts which throw light on the pages of the gospels. He says, for example, that the mention of the image on the coin in Mark 12:16 does not, as Kalthoff asserts, betray an ignorance of the fact that Jewish coins were always minted without an image, but is an evidence rather that Roman coins which did bear an image were in circulation, a fact which is also proved, of course, by the thousands of such coins dug out of the soil of Palestine. Another example is his mention of the prohibition in the Talmud of the presence of roosters in Jerusalem as showing that the reference to cock-crowing at the trial of Jesus must be understood simply as a designation of the time of day.

The author is chiefly interested, however, in a larger matter. He asks whether the local details are sufficiently definite as well as numerous to show a Palestinian origin for the gospels. His answer is that along with much indefiniteness there are sufficiently exact references to clothing, dwellings, occupations, vineyards, animals, social classes, graves, demon-possession, greetings, to warrant an affirmative answer. In a second section the author gives brief descriptive and illuminating glimpses of each of the Palestinian localities mentioned in the gospels, in particular of Capernaum and Jerusalem. The abundance of concrete and graphic details makes this little treatise, notwithstanding occasional errors in reference (e.g., p. 10, Mark 12:35-37 for Mark 12:15-17), a bright and helpful contribution to the always laudable effort to render the gospel story historically realistic.

WEISS, BERNHARD. *Der Hebräerbrief in zeitgeschichtlicher Beleuchtung.* [Texte und Untersuchungen, XXXV, 3.] Leipzig: Hinrichs, 1910. 109 pages. M. 3.50.

MONOD, VICTOR. *De titulo Epistolae vulgo ad Hebraeos inscriptae.* Obtainable of the author, Pontarlier (Doubs), France. 46 pages. Fr. 1.50.

These two treatises concern themselves directly with the question of the destination of Hebrews. M. Monod in this dissertation, which is in candidacy for the degree of licentiate of theology, advances and defends the statement that "Hebrews" must be understood metaphorically ("tropice"). "Hebrews," being derived etymologically from the Hebrew word "cross over" (the Red Sea or the Jordan or the Euphrates), is used by the author of the epistle to designate "those who cross over" into the kingdom of the eternal and unseen. M. Monod's starting-point, though he does not refer to it, seems to be in Eusebius, *Praep. Evang.* vii. 8, xi. 6, where the "Hebrew" people are defined as the race which had crossed from the land of idolatry and immorality to the side of true worship and right living (cf. Philo, *On Abraham*, chap. 40). The thesis here involved is briefly but excellently defended by M. Monod. His discussion also refers at length to the article by Schiele printed in an issue of this Journal for 1905, p. 290.

Professor Weiss gives twice as many pages to the opposite view as to the destination of the epistle, viz., that it was written to a particular community in Palestine. The book is on the one hand a defense of the position which the author takes in his edition of the Meyer Commentary on Hebrews, and on the other, a detailed answer to von Soden's position in his *Handkommentar*. A vital understanding of the epistle can be attained, Weiss thinks, only by asking in every paragraph why the author

discusses just these matters and why he expresses himself in the way he does. We can only understand the letter when we suppose that the readers were interested in just these questions—and not theoretically but practically, for it is in the very essence of religion to be practical. The patristic view that the epistle was addressed to Palestinian Jewish Christians cannot be brushed aside. Professor Weiss goes through the entire epistle—this is the sum total of his book—verse by verse, to show that the epistle must be understood entirely in connection with the concrete situation and problems of Jewish Christianity in Palestine. We must beware, he says, of seeing Jewish Christianity in the light of the polemic which Paul wages against the Judaizers. The Jewish Christians had enough problems and difficulties of their own without concerning themselves with the Gentiles. And the Epistle to the Hebrews is a letter written to a Palestinian community to settle these practical problems. His presentation is persuasive but not conclusive.

**REGNAULT, HENRI.** *Une Province procuratorienne au début de l'empire romain.*

Le procès de Jésus-Christ. Paris: Picard, 1909. 144 pages. Fr. 4.

A careful study of the judicial administration of Palestine in New Testament times, in the light of ancient testimony, forms the background for a temperate and scholarly investigation of the trial of Jesus. While the writer's gospel criticism is sometimes inadequate, his essay is on the whole sound and suggestive. His collection of ancient testimony and modern opinion upon the main points in Jesus' trial is especially valuable.

**NAU, F.** *Nestorius: le livre d'Héraclide de Damas.* Traduit en français par F. Nau avec le concours du R. P. Bedjan et de M. Brière. Paris: Letouzey, 1910. xxviii+404 pages. Fr. 10.

On the basis of Bedjan's Syriac text, which is directly based on the unique manuscript of this work in Kotchanes in Kurdistan, Nau presents a new translation of the apology of Nestorius, which was written in Greek in A.D. 451, and which has been preserved under the name of the *Treatise* (or Bazaar) of Heraclides. Three Greek homilies of Nestorius on the Temptations of our Lord are appended, being published here for the first time, from a Paris manuscript. There is a useful introduction, and appendices with new and valuable Nestorian materials. Nau takes a less favorable view of Nestorius than did Bethune-Baker in his recent book on Nestorius and his teaching.

**RESCH, ALFRED.** *Das Galiläa bei Jerusalem. Eine biblische Studie. Ein Beitrag zur Palästinakunde.* Mit einer Kartenskizze. Leipzig: Hinrichs, 1910. 55 pages. M. 1.30.

The fact that the Gospel of Matthew speaks only of Galilee as the scene of Jesus' appearances after his resurrection, while Luke mentions appearances in and about Jerusalem only, has long caused gospel harmonists difficulty. Resch here sets forth anew the theory that this "Galilee" should not be identified with the province bearing that name, but with a place in the vicinity of Jerusalem. Evidence for this opinion is drawn from both the Old and the New Testament and from the literature of post-apostolic times, but the argument is not convincing.

STOSCH, G. *Die apostolischen Sendschreiben nach ihren Gedankengängen dargestellt.* III. Band. Gütersloh: Bertelsmann, 1910. 165 pages.

The argument of the Epistle to the Romans is outlined in this volume. The two previous volumes of the series have treated similarly James, Thessalonians, Galatians, and Corinthians. Romans is analyzed topically, e.g., a world-wide message for faith and life (1:1-17), a sinking world (1:18-32), the escape from the tribunal of God (chap. 2), etc. The comments are mainly theological in interest and critical questions, like the integrity of the last chapters, are not discussed.

UNGNAD, A. UND STAERK, W. *Die Oden Salomos aus dem syrischen übersetzt, mit Anmerkungen.* [Kleine Texte für theologische und philologische Vorlesungen und Uebungen. Herausgegeben von Hans Lietzmann. Nr. 64.] Bonn: Marcus und Weber, 1910. 40 pages. M. 0.80.

This is a new rendering into German of the recently discovered Odes of Solomon. Ungnad is responsible for the translation, which is made to express the meaning of the original as literally as possible. The notes deal only with questions of the text and its proper rendering. Rendel Harris, who owns the Syriac manuscript, has been consulted for the verification of doubtful points regarding the original. Staerk has arranged the translation in metrical form, guided by the analogy of the later Psalms. The first part of the manuscript itself is said to contain signs indicating a rhythmical division of the text for the purposes of liturgical use.

GREGORY, CASPAR RENÉ. *Wellhausen und Johannes.* Leipzig: Hinrichs, 1910. iv+68 pages. M. 1.50.

This pamphlet, dedicated to the teachers' union of Leipzig, is a somewhat popular criticism of Wellhausen's position on the Fourth Gospel. The writer is not favorable to the partition hypothesis, especially not to Wellhausen's exposition of it. Having examined the main points on the other side, he offers in brief outline his own views on the subject. The tradition that the apostle John, the son of Zebedee, wrote the gospel in Ephesus, is accepted. Being an elderly man he probably dictated the matter to one of his pupils, perhaps to Prochorus, to whom the composition of certain parts may be due. The apostle may have returned to the task at various times and allowed the fancy of old age to wander rather freely, so that the signs of repetition and enlargement which are often taken as evidence of the work of a later redactor may all be due to John himself.

DURELL, J. C. V. *The Self-Revelation of Our Lord.* Edinburgh: Clark, 1910 (imported by Scribner). xxviii+224 pages. \$2.00.

The author defends, along traditional lines, the supernatural character of Christianity. The alleged claims of Jesus in this realm, as well as the interpretation of those claims given by the apostolic band, are taken to be the essential truths of the faith. Granting the writer's premises, his conclusions are, of course, justified; but it is a matter of fact that the older metaphysical theory which supplied the phraseology and the pictures for such an interpretation of Jesus' significance no longer holds undisputed sway in men's minds. It seems unfortunate to endanger the possibility of understanding Jesus' worth for modern times by binding it in so hard and fast a way to a world-view that is fast coming to be discredited.

THOMPSON, J. H. *The Synoptic Gospels Arranged in Parallel Columns.* Oxford: Clarendon Press, 1910. xxviii+161 pages. \$2.50.

The English Revised Version is the basis of the arrangement. The plan followed is similar to that of Wright's *Synopsis of the Gospels in Greek*. The material is printed in three parts: first, all of Mark with the parallel passages from Matthew and Luke; secondly, the remaining portions of Matthew with the Lukan parallels where there are any; thirdly, the rest of Luke. The minute division of the text into parallel clauses shows the identities and differences of the narratives with great clearness, while material peculiar to each gospel is printed in italics. Such a work is indispensable for a study of the literary relationships of the gospels, but the disadvantage of the present scheme is the utter loss of all sense of the sequence of events in Matthew and Luke.

AUTHOR OF "RESURRECTIO CHRISTI." *The Vision of the Young Man Menelaus. Studies of Pentecost and Easter.* London: Kegan Paul, Trench, Trübner & Co., 1910. xxvii+211 pages. 2s. 6d.

There is only a remote connection between the main title and the content of this book. The apocryphal legend about Menelaus, put to death and raised again by the Apostle John, is made the point of departure for a psychological explanation of the rise of the primitive resurrection faith. The earliest phases of this belief were subconscious impressions made by God upon certain persons. Under this inspired, yet unconscious, influence a number of disciples, particularly the Twelve and the Five Hundred, assembled at Jerusalem. At Pentecost this "subliminal" experience became "supraliminal"; in the trance utterances, the prophesying, and the speaking with tongues traces of the previously received heavenly and purely spiritual message came to light. The line of reasoning by which these conclusions are reached seems quite fanciful.

GIRAN, ÉTIENNE. *Le christianisme progressif: Essai sur le christianisme et la conscience moderne.* Deuxième édition. Paris: Nourry, 1909. 139 pages. Fr. 2.50.

The Paris publisher, Emile Nourry, has rendered a public service in the publication of cheap paperback booklets presenting different phases of modern theology. These popular treatises are for French readers what the "Religionsgeschichtliche Volksbücher" are for the German-reading public; yet the "Bibliothèque de critique religieuse" is not up to the standard of the German series, several numbers of which have justly become famous. The French books are of uneven value. But when one sees the name of Étienne Giran he may expect work of an unusual order. He writes with remarkable vigor and enthusiasm.

This book is dedicated to free thinkers and free believers, and the foreword is to effect that free thought and free belief tend to become the two poles of the modern mind, and it is upon the invisible axis which supports them that the future city will be erected. We are disposed to venture one criticism of this fresh and stimulating work: not only does the author handle the traditional orthodox party in a most caustic manner, but in speaking of men of liberal thought who maintain close ecclesiastical relations he manifests a warmth and a bitterness which lead one to suspect that in some way unknown to the reader the personal equation here enters too largely into his judg-

ments and expressions. It is possible for the modern man to retain a firmer hold upon historic Christianity and to maintain a more sympathetic attitude toward his fellow-believers of the past and of the present than our redoubtable author seems to think, without any surrender of freedom and with a positive religious enrichment.

Too much cannot be said in praise of the author's buoyant idealism. The following expression of the author is a key to his thought: "L'esprit est mort. Vive l'esprit."

**HAASE, FELIX.** *Zur Bardesanischen Gnosis.* [“Texte und Untersuchungen” herausgegeben von HARNACK und SCHMIDT, XXXIV, 4.] Leipzig: Hinrichs, 1910. 98 pages. M. 3.

An excellent re-examination of the controverted questions in regard to Bardesanes, his gnostic teaching, etc. New results are obtained in the careful valuation of the source-material. The view of Bardesanes' ideas and his position in the church and in the world of his day which Haase arrives at, is not entirely new; it approximates closely, indeed, to that set forth by Hort in the *Dictionary of Christian Biography*. Bardesanes is a heretic, but hardly a gnostic. His ideas and mode of expression are influenced by gnosticism, but more by astronomy and astrology. Striking in connection with the newly found Odes of Solomon is Bardesanes' love of the harp and its music, to give a metaphorical expression to his ideas (see pp. 8 and 83). Is Bardesanes (born 154, died 222) in the statement of p. 8 referring to Ode 6? How many known parallels are there outside of the Odes to which he might be referring?

#### CHURCH HISTORY

**BARDY, GUSTAVE.** *Didyme l'aveugle.* [Études de théologie historique, 1.] Paris: Beauchesne, 1910. xii+279 pages.

In this careful and detailed study of the works and views of Didymus of Alexandria, the last head of the catechetical school, Bardy finds him rather an appropriator and formulator of current views than an original and progressive theologian. Didymus thus appears a somewhat less important figure in fourth-century theology than Leipoldt made him out in his recent work, *Didymus der Blinde von Alexandrien* (1905), but this is perhaps partly due to a disposition on Bardy's part, to harmonize Didymus just as far as possible with other Catholic writers.

**KNOTT, EMIL.** *Die Bedeutung Calvins und des Calvinismus für die protestantische Welt im Lichte der neueren und neuesten Forschung.* Giessen: Töpelmann, 1910. 70 pages. M. 1.80.

With the customary German thoroughness Professor Knott has written an extremely favorable appreciation of Calvin and his work. He specifies eleven enduring and blessed fruits of Calvinism in the Protestant world.

**BURRAGE, CHAMPLIN.** *New Facts concerning John Robinson, Pastor of the Pilgrim Fathers.* With Facsimile Frontispiece. London: University Press; New York: Frowde, 1910. 35 pages. \$0.60.

Important as was John Robinson for the history of Dissent and Congregationalism, very little is known about his early life. In the course of his minute and extensive

investigations in this period of Dissent, Mr. Burrage incidentally found a clue which has led to the discovery of many new facts that throw considerable additional light on the subject. These facts are given in this valuable pamphlet.

BROWN, JOHN. *The English Puritans*. Cambridge: University Press, 1910.  
160 pages. 1s. net.

For busy people who would like to have the latest opinions regarding the Puritans given in a small space and simple English this is the book. It has been shown "that modern democracy is the child of the Reformation, not of the reformers. For in the Reformation the two levers used to break the authority of the Holy See were free inquiry and the priesthood of all believers; and these two principles contained within them the germs of the political revolution which has come to pass." The subjects are: "The Origin of Puritanism"; "Vestments and Ceremonies"; "The Puritans and the Hierarchy"; "Presbyters and Episcopacy"; "Absolutism and Liberty"; "Puritanism in Its Triumph and Downfall."

SELL, KARL. *Christentum und Weltgeschichte bis zur Reformation*. Die Entstehung des Christentums und seine Entwicklung als Kirche.

*Christentum und Weltgeschichte seit der Reformation*. Das Christentum in seiner Entwicklung über die Kirche hinaus. Leipzig: Teubner, 1910. 118 and 123 pages. M. 2.50.

From a purely historical, not religious, point of view, touching only the mountain tops and in its relations to general history, the author has told in a very few words the story of the Christian religion. The first volume deals with the origin of Christianity and its development as a church—or to the Reformation. The second volume deals with Christianity and its development as churches—or to the present. The undertaking required unusual gifts, and much accurate knowledge, and generalizing power of a high order. But it seems that the requirements have been met and that in two small volumes aggregating 241 pages we have Christian history in its relations to general history in a nutshell. These volumes are in a collection of 297 small volumes *Aus Natur und Geisteswelt*.

ORMANIAN, MALACHIA. *L'église Arminienne, son histoire*. Sa doctrine, son régime, sa discipline, sa liturgie, sa littérature, son présent. Paris: Leroux, 1910. 192 pages. M. 10.

The author begins by assuring us that he is not going to give us a "long-winded" treatise—and he has kept his word. On 192 pages he has given to those of us who are almost totally ignorant of the Arminian church just the things we wanted to know. The chapters are: "The History"; "The Doctrine"; "The Polity"; "The Discipline"; "The Liturgy"; "Literature"; "The Present." Two appendices are added on the chronology of the supreme patriarchs, and the statistics of the Arminian dioceses.

BENSER, HERMAN. *Das moderne Gemeinschaftschristentum*. Tübingen: Mohr, 1910. 48 pages. M. 0.50.

This brochure is the fourteenth *Heft* of the fourth series of popular books in religious history. It describes various revival movements in Germany, and their

influence on life and culture. The impression left upon the reader is that the demands of religion are an essential part of our nature; that they should be recognized; that if they are suppressed for a while by knowledge, culture, rationalism, they will be sure to assert themselves at last, and in ways that are shocking and humiliating.

GRIMLEY, HORATIO. *Saint Bernard, Abbot of Clairveaux: Selections from His Letters, Sermons, Meditations, and Other Writings, Rendered into English.* Cambridge: University Press, 1910. xv+286 pages. 1s. 6d.

The selections have been carefully made by Mr. Grimley. They include excerpts from letters to men high in church and state, to relatives, to inquiring men and women, and to the church at large. To these are added meditations by the saint on such themes as the mystery of the soul, the meaning of the advent, the love of God, consideration, etc. The volume closes with several of the poems of St. Bernard, including those best known to the church. These selections from the writings of the Abbot of Clairveaux reveal something of that commanding character, inflexible will, and monastic severity mingled with deep sympathy and real affection for his coworkers which made him a profoundly influential figure in the religious life of the eleventh century. Mr. Grimley has provided a brief sketch of the abbot's life.

LEBRETON, JULES. *Les origines du dogme de la Trinité.* [Bibliothèque de théologie historique.] Paris: Beauchesne et Cie, 1910. xxvi+569 pages. Fr. 8.

M. Lebreton, professor (at the *Institut Catholique* of Paris) of the history of the origins of Christianity, here presents the first volume of an *Histoire du dogme de la Trinité dès origines à Saint Augustin*. The author says that since Baur no one has treated the subject with the fulness with which it deserves; therefore it need not surprise the reader to find that at the end of this thick tome he is no farther than the close of the New Testament canon. The book falls into three parts: "le milieu hellénique" (pp. 1-88) treats the relevant concepts of God, the Logos, and the Spirit, as they existed outside Judaism and Christianity; "la préparation juive" (pp. 89-205) deals with the analogous forms of thought in the Old Testament and in Palestinian and Alexandrian Judaism; "la révélation chrétienne" (pp. 207-436) discusses the New Testament material. There follow eleven elaborate notes, of which those on Mark 13:32 and I John 5:7 are perhaps the most significant; in the latter the author sides with those Catholic scholars who, in the face of the response of the Holy Office of the 13th of January, 1897, dare to assail the genuineness of the verse about the Three Witnesses. In argumentation, moreover, he does not follow the Vulgate but the original texts. If he thus shows a certain degree of independence in textual criticism, he has also a keen sense of individual differences between the New Testament writers, which he considers significant to the historian, though he remarks "they may legitimately be neglected by a theologian concerned above all to reach the divine verity in the revelation." Conservative as he is on questions of introduction, he cites frequently many of the leading German, English, and American critics, and he subjoins a very comprehensive bibliography. To Protestant scholars the chief interest in the book lies perhaps in the wealth of illustrative classical and patristic quotations offered in the footnotes and made easily accessible through careful indices.

EGLI, EMIL, AND FINSLER, GEORG (editors): *Huldreich Zwinglis sämtliche Werke*. Unter Mitwirkung des Zwingli-Vereins in Zürich herausgegeben von Dr. Emil Egli und Dr. Georg Finsler. I. und II. Bände (=Corpus Reformatorum, Vols. LXXXVIII und LXXXIX). Berlin: C. A. Schwetschke und Sohn; jetzt Leipzig: M. Heinsius, Nachfolger, 1905 und 1908. Erscheint in Lieferungen zu 3 Mark. Bisher 23 Lieferungen.

Seven years ago there was published in the *American Journal of Theology* (Vol. VII [1904], pp. 392 f.) an account of the important undertaking of preparing a critical edition of Zwingli's works. At that time only the first portions of the work had appeared. In the meantime two complete volumes have been published, and a third is in process of preparation. The responsible editors of the first two volumes were Dr. Emil Egli, professor in Zurich, and Dr. Georg Finsler, instructor in religion in the *Gymnasium* in Basel. Dr. Egli died on December 31, 1908. His successor in Zurich, the noted and well-known historian of the Reformation period, Dr. Walther Köhler, has also undertaken to complete Dr. Egli's editorial labors. The two volumes which have already appeared contain the writings of Zwingli up to the year 1523 including the records of the disputation over images, October 26-28, 1523, and the precepts concerning masses and images called forth by this writing, December 10-19, 1523. In response to frequently expressed desires the editors have determined to publish next Zwingli's letters; and the first sections of what will be known as Vol. VII of the work have already appeared. This undertaking which rests upon a sound critical basis, and which demands a large amount of self-sacrificing work upon the part of the editors, deserves the warmest interest of scholars.

HAUSER, HENRI. *Études sur la réforme française*. Paris: Picard et Fils, 1909. xiv+388 pages. Fr. 3.50.

Professor Henri Hauser, of the University of Dijon, has collected into a small volume seven historical essays dealing with various phases of the French Reformation which have been published in various reviews within recent years. The author is a recognized leader of that school of historians who recognize that the Reformation was something more than a religious manifestation, and that its economic and social activities were deep, and profoundly influenced the course of events. This statement is particularly demonstrated in the article entitled "La réforme et les classes populaires en France au XVI<sup>e</sup> siècle," which originally appeared in the *American Historical Review* for January, 1899. This article has been recognized in all quarters as a historical masterpiece, original, illuminating, and thoroughly scientific. The other essays deal more with intellectual than with social history, with "Humanism and the French Reformation"; "A New Text upon Aimé Maigret"; "An Important Source of the Martyrology of Crespin"; "Some Books of the Sixteenth Century," etc. M. Hauser's foreword is an admirable statement of the character and content of the new historical school, so far as it pertains to the history of the Reformation in France.

SCHMOLL, P. POLYKARP. *Die Busslehre der Frühscholastik: Eine dogmengeschichtliche Untersuchung*. München: Leutner, 1909. xvi+163 pages. M. 3.80.

The volume before us is No. 5 of the third series of "Publications from the Munich Church History Seminar" whose editor is Professor Alois Knöpfler. Some years ago

the Munich theological faculty projected a series of monographs on Penance. Two treatises on the *Thomistic Doctrine of Penance* by Buchberger and Göttler dealt with some of the antecedents of the Thomistic doctrine, the teaching of Thomas Aquinas himself, and the further development of the doctrine to the Council of Trent. Another by König on the treatment of the doctrine by Burchard of Worms and Caesarius of Arles covered the early Middle Ages. The early scholastic period was left for our author, who gained by his essay a prize offered by the faculty. Besides the printed sources he has had access to a considerable amount of manuscript material which he indicates in his "Verzeichnis der Quellenschriften."

After suitable orientation in his "Einleitung," in which he glances at the development of the doctrine and practice of penance from the apostolic time to the beginning of the scholastic age and notices the opposition to the church doctrine and practice by heretical parties like the Albigenses and the Valdenses, he proceeds to expound the penitential views of Anselm and his successors. Of course the great question which the author seeks to answer is how in the period with which he deals those committing sins after baptism were supposed to gain remission of sins and an assurance of reconciliation with the church and with God. The further question has to be considered whether penance was regarded by the teachers of that age as a sacrament. The doctrine of penance is closely related in its development to that of the sacraments. Other questions discussed are, In which of its parts consists the efficacy of penance, in contrition or in confession? Whether the subjective attitude of the sinner or the priestly office produces the effect? The teachings of most of the church writers from Anselm to Thomas Aquinas are considered in order and with due regard to the influence of each upon his successors and of the general trend of ecclesiastical thought and life on each. At the beginning of the period the writer admits that the distinction had not been clearly made between *sacra menta* and *sacramentalia* and that penance was not clearly defined as a sacrament. He is of the opinion that the doctrine was perfectly defined by Thomas Aquinas and Duns Scotus who identified absolutely God and the church in the bestowal of all spiritual gifts, the priest in absolution being God's mouthpiece.

BARGE, HERMANN. *Frühprotestantisches Gemeindechristentum in Wittenberg und Orlamünde. Zugleich eine Abwehr gegen Karl Müllers Luther und Karlstadt.* Leipzig: Heinsius, 1909. xxvi + 366 pages. M. 10.

Barge's two-volume work, *Andreas Bodenstein von Karlstadt*, published in 1905, by reason of the highly advantageous light in which he made Karlstadt appear as a reformer and theologian, and as a man of deep religious life and supreme devotion to truth, and the unfavorable light in which Luther appeared as his reviler and persecutor, called forth a large number of sharp polemical writings, the most important of which is Karl Müller's *Luther und Karlstadt*. In the present work Barge carefully reviews what his critics have written against his representation of Luther and Karlstadt, admits some errors, and vindicates with the use of additional materials all that is of much consequence in his great monograph. Besides Karl Müller, he has occasion to deal with Kawerau, Scheel, Hermelink, Cohrs, Nikoläus Müller, Brieger, and von Tiling. These will be recognized as among the foremost students of Reformation history. Barge's review of his critics goes so much into details, pages being frequently devoted to the interpretation of a single sentence from the sources, that it would not be practical to summarize its contents in a brief notice. There are no doubt many

cases where a difference of interpretation is easy and where one's view is likely to be determined by his predilection. It appears to the reviewer that Lutheran scholars are unduly sensitive about disparaging remarks concerning Luther and become unreasonably bitter in their polemics. Barge, while sometimes pretty sharp in his thrusts, seems on the whole more fairminded than most of his critics. His work on Karlstadt supplemented by the rejoinder and review before us may still be regarded as a very important contribution to early Reformation history.

FERET, P. *La faculté de théologie de Paris et ses docteurs les plus célèbres. Époque moderne. Tome VII. XVIII<sup>e</sup> siècle.* Paris: Picard et Fils, 1910. vi+562 pages. Fr. 7.50.

The abbé Feret has at last completed his long labors upon the history of the faculty of theology at Paris and the lives of its more celebrated professors. It is a huge series comprising four volumes pertaining to the Middle Ages and seven to modern times. The value to every phase of the philosophical and theological history of France is very great, while the vast influence of the church upon politics and society, century after century, makes the work of little less value to general history. The volumes are encyclopedic in both method and scope. The present one, dealing with the eighteenth century, is of peculiar interest by reason of its bearing upon the later history of the Jansenists and the expulsion of the Jesuits. Few scholars will care to possess the series, but every great library should certainly have it upon its shelves.

KOENIGER, ALBERT MICHAEL. *Voraussetzungen und Voraussetzungslosigkeit in Geschichte und Kirchengeschichte.* [Veröffentlichungen aus dem kirchen-historischen Seminar München, III. Reihe, Nr. 9.] München: Leutner, 1910. 50 pages. M. 1.

Can a historian be entirely impartial? The question has been agitated by various writers during the ten years that have elapsed since Mommsen protested against the appointment of Martin Spahn, a Roman Catholic, to a professorship of history at Strassburg. This pamphlet summarizes the Catholic position. After demonstrating over against Mommsen that no historian ever does operate without methodological or philosophical presuppositions, Dr. Koeniger polemizes against that prejudice which ignores unfavorable source material and literature. The verdict must be based on the impartial sifting of all the evidence, and the ecclesiastical historian cannot escape from the secular code of honor by pleading benefit of clergy. Even in regard to occurrences inextricably involved with dogma (*facta dogmatica*) methodical doubt is in place; investigation can but confirm revelation. The attempt to follow out genetic relationships need not lead to a (modernistic) denial of absolute values; for belief in Divine Providence saves one from mere relativism. Certain sources of error must be minimized though they can never be eliminated; such are the physical and social factors of climate, locality, race, family, and party; such are also individual temperament and religion. He who claims to be absolutely unprejudiced may be merely substituting the irreligious for the religious view of the world. The freedom of the Catholic historian is limited only to those regions where historical science, which deals with relativity, is incompetent to reach absolute truth. The natural scientist takes his presuppositions on faith; so too the church historian. Presuppositions there must be: shall they be irreligious or shall they be Catholic? Here we have the fallacious dilemma of Catholic apologetics: *aut Caesar aut nullus.*

MIRBT, CARL. *Mission und Kolonialpolitik in den deutschen Schutzgebieten.* Tübingen: Mohr, 1910. xxii+287 pages. M. 6.

This book gives the first comprehensive account of missionary activity in the German protectorates in Africa, New Guinea, Samoa, and China. It deals with the organization and extent of the missions both Protestant and Catholic, their present state, the religious, moral, and industrial education of the natives, philanthropic endeavor, and the spread of Christianity. The last fifty-three pages are devoted to an important discussion of the relation of missionary work to German colonial policy, a topic which the alert professor of church history at the University of Marburg treats in illuminating fashion.

#### COMPARATIVE RELIGION

HABERT, O. *La religion de la Grèce antique.* Paris: Lethielleux, 1910. xxiii+582 pages. Fr. 4.

This book is one of a series entitled "Bibliothèque d'histoire des religions," published by Lethielleux, Paris. According to the general announcement of the series, the contributions to it "will not be works of simple scholarship but accounts of the development of religions conceived in the spirit of the best works on the subject and in harmony with psychological and social laws." It would appear also that the series is intended primarily for the instruction of members of the Roman Catholic church in religions differing from their own, and the book bears the characteristic "Nihil obstat" of the censor.

Professor Habert has covered pretty thoroughly the available source material for a study of Greek religion. This material he has grouped under three epochs: first, the epoch of naturism; second, that of anthropomorphism; and third, that of purification. Under the first epoch he gives a detailed account of the various religious beliefs and practices connected with the general worship of nature and natural objects, the use of amulets and talismans, the practice of taboo, rites, and ceremonies connected with burial, as these have apparently survived from an earlier state of civilization and have been modified by foreign influences and also by local cults of long standing. Under the second period he treats mainly the Homeric and Hesiodic tradition, and under the third he traces the modification of religion by the work of philosophers, scientists, historians, political leaders, and the Sophists, and also by the development of popular beliefs in the gods and the mystic ceremonies of the religious societies, particularly that of Orphism. His survey is, on the whole, comprehensive and exhibits a pretty faithful following of the material at his command. It does not appear, however, that he has worked out in a manner at all satisfactory the promise of the general program of the series, if the reader is looking for a discussion of Greek religion which will present it in the light of psychological and social laws.

Indeed, the general point of view from which the book is written will appear, to Protestant readers at least, unfavorable to a thoroughly historical treatment of Greek religion. There is, for instance, the suggestion by the author that at the time when we first became acquainted with the religion of Greece the "primitive revelation" has entirely disappeared. While the recognition of this might have opened the way to the author to exhibit Greek religion as "a development of unaided human intelligence"—in fact he regards this religion as the supreme height which such intelligence has attained—the purport of the book appears rather to point to the idea that the

religion of the Greeks was a certain intellectual preparation for the advent of Christianity. "All was not false in their point of view." They developed the beliefs in original sin and divine justice, and paved the way for the harmonizing of those two beliefs in the Christian doctrine of redemption.

In the opinion of the reviewer, therefore, the reader who looks for data and material will find an abundance of it, and well arranged. But if he looks for a thorough philosophical and historical handling of that material, he will be disappointed.

**RAND, BENJAMIN.** *The Classical Moralists.* Selections Illustrating Ethics from Socrates to Martineau. Boston: Houghton Mifflin Co., 1909. 797 pages. \$3.

Dr. Rand's previous work in compiling a source-book of modern philosophy enables him to bring to the present compilation both his own scholarship and the results of experience. He has covered the ground remarkably well, considering the limitations of space, and has furnished characteristic and crucial passages from the important writers on the theory of morals. Teachers of ethics will welcome this means of securing from students an intelligent acquaintance, however slight, with the significant contributions to ethical thought. In view of modern discussions, however, one wonders why Nietzsche and Tolstoi were not included in the list. They may not be "classical," but they are essential factors in much present thinking.

#### PRACTICAL THEOLOGY

**HAUPT, HANS.** *Staat und kirche in den Vereinigten Staaten von Nord America.* Giessen: Töpelmann, 1909. 76 pages. M. 2.20.

This is one of the "Studies in Practical Theology" edited by Professor Clemen, of Bonn. The author is a pastor at Tonawanda, N.Y. He disclaims any attempt to work up the subject from the original sources. His list of secondary sources might have been considerably improved by omission and addition. He has nevertheless prepared an interesting monograph by grouping his facts in good German fashion and accurately drawing the conclusions which the facts yield. He begins by showing that the separation of church and state was not the result of long and deep speculations, but rather the necessary outcome of circumstances that were fixed. The pamphlet of 76 pages will give his German readers a very good idea of the relation of church and state in America, and the American reader will find it a helpful summary.

**McDOWELL, WILLIAM FRAZER.** *In the School of Christ.* New York: Revell, 1910. 303 pages. \$1.25.

The Cole Lectures delivered at Vanderbilt University in 1910 have been put into permanent form in this book. Bishop McDowell gives to the student body and especially to prospective ministers a vital presentation of the meaning of discipleship and apostleship in the time of Jesus and now.

**BISHOP, CHARLES McTYEIRE.** *Jesus the Worker.* New York: Revell, 1910. 240 pages. \$1.25.

This volume incorporates the 1909 Cole Lectures delivered at Vanderbilt University. The foundation upon which these lectures are given restricts them "to a defense and advocacy of the Christian religion." The lectures, however, are not

sensitively apologetic or polemic and for that reason possess considerable charm along with a firm faith in traditional theology.

COPE, HENRY FREDERICK. *The Efficient Layman*. Philadelphia: The Griffith & Rowland Press, 1911. x+244 pages. \$1.00.

This is a well-written description of the present-day situation within the church as it affects men. The analysis of the masculine mind and of the standard church activities in relation thereto is good, as is also the survey of new forms of activity now emerging from the lay body. The book is to be recommended to pastors and religious readers.

---

#### DOCTRINAL

SNOWDEN, JAMES H. *The World a Spiritual System: an Outline of Metaphysics*. New York: Macmillan, 1910. xiii+316 pages. \$1.50.

This book, written to aid "the plain man" in his desire to know something of metaphysics, presents a frankly idealistic interpretation of the universe. The author admits that there are some problems scarcely touched upon but hopes that his book may still serve as an introduction to the general subject. As a whole the work is well done though any attempt of the sort can hope for only relative lucidity. The argument follows the well-known lines for the subjectivity of sensation, space, and time. He finds in the soul his touchstone of reality. The sympathetic interpretation of phenomena leads to the discovery of other souls and demolishes solipsism. But the argument also leads to the conclusion that "the world is a great soul," "the phenomenon of God," "God's own thought and feeling and deed." The author insists that "Matter is a mode of divine activity," and believes that such a theory has fewer difficulties than any other. His last chapter, "Applications of Idealism," suggests controversy in its conception of pain as implying a "laboring God" and of evil as a necessary condition of the good. Idealism he regards as "the soundest basis and the most genial atmosphere for religion." While he tries to guard against pantheism, yet it would be interesting to hear the plain man's judgment as to the net result of the argument. Perhaps the author has not made sufficiently clear that there are various types of idealism. It would have been desirable if, in the citation of scientific opinion, for instance, that on the subject of spontaneous generation (p. 126), care had been taken to guard the general reader against the confusion of fact and hypothesis. For the guidance of those whom the book has aroused an excellent course of reading is outlined.